

Global Food Crisis Hits Home

Happy with your grocery bills these days? Do those gasoline pump meters seem to whir like Vegas slot machines, except you never hit the jackpot?

The two issues are not unrelated and they're affecting pocketbooks and bellies at home and around the globe. Some Westerners might react with detached shock to stories of food riots in places like Haiti, India, and Cameroon. But when your local Costco and Sams Club start limiting rice purchases (as recently reported), reality creeps in.

Americans seem worried. A USA TODAY/Gallup poll found 73 percent of US consumers concerned about food inflation; almost half said it caused their households hardship. Eighty percent expressed concern about energy prices.[{1}](#)

Food price increases that may cause inconvenience or hardship in affluent nations can be devastating for families in the developing world. Recent food riots in Haiti cost the prime minister his job. *The New York Times* reports that spiraling prices are turning Haitian staples like beans, corn and rice into closely guarded treasures. Some Haitians eat mud patties containing oil and sugar to silence their grumbling stomachs.[{2}](#)

Silent Tsunami

Economist and special United Nations advisor Jeffrey Sachs says of the global food problem, Its the worst crisis of its kind in more than 30 years. There are a number of governments on the ropes, and I think theres more political fallout to come. [{3}](#)

The UN World Food Program says skyrocketing food prices could create a silent tsunami turning 100 million people toward

hunger and poverty. Executive director Josette Sheeran called for large-scale, high-level action by the global community. [{4}](#) British Prime minister Gordon Brown asserts, “Tackling hunger is a moral challenge to each of us and it is also a threat to the political and economic stability of nations.” [{5}](#)

World Vision, one of the worlds largest relief and development agencies, announced serious cutbacks, saying they are able to feed 1.5 million fewer people than last year. The well-respected Christian humanitarian organization appealed for international donors, citing swelling food prices and increased food need. Rising fuel costs boost fertilizer and food transportation costs. Corn diverted to make biofuels cannot become lunch, [{6}](#) though some feel biofuel is a misplaced whipping boy. [{7}](#)

Your Strategies

Of course folks in the developed world, not threatened with devastating hunger, can employ multiple strategies to stretch their resources. Careful shopping and research is one. (Holy Coupon Clipping, Batman! Just look how much we can save if we time our grocery shopping to the sales rather than our impulses!) Diet adjustment, portion control, and budgetary belt-tightening are others.

And while youre trying to be sure your outgo doesnt exceed your income lest your upkeep become your downfall—may I suggest another wise move? If possible, share some of what you have with the desperately needy. World Vision founder Bob Pierce had as his life theme, “Let my heart be broken by the things that break the heart of God.” An ancient Jewish proverb says, If you help the poor, you are lending to the Lord—and he will repay you! [{8}](#)

Many fine organizations can use your donations to effectively fight poverty and hunger. *New York Times* columnist Nicholas

Kristof says, Nobody gets more bang for the buck than missionary schools and clinics, and Christian aid groups like World Vision and Samaritan's Purse save lives at bargain-basement prices. {9} I would add World Relief and the Salvation Army to the list. Your local house of worship may be a good place to start.

As another of those ancient Jewish proverbs says, Blessed are those who help the poor. {10}

Notes

1. Sue Kirchhoff, Poll: Food costs a major worry for consumers, USA Today, April 22, 2008; at www.usatoday.com/money/economy/2008-04-22-food-costs-rise-poll_N.htm, accessed April 25, 2008.
2. Marc Lacey, Across Globe, Empty Bellies Bring Rising Anger, The New York Times, April 18, 2008; at tinyurl.com/6hhcsx, accessed April 25, 2008.
3. Ibid.
4. World Food Crisis a 'Silent Tsunami,' Agence France-Presse, The New York Times, April 23, 2008; at tinyurl.com/59asm6, accessed April 25, 2008.
5. CTV.ca News Staff, World Vision needs urgent help as millions starve, April 23, 2008; at tinyurl.com/5y4wy5.
6. Aid group to cut food ration to millions, CNN.com, April 22, 2008; at www.cnn.com/2008/WORLD/europe/04/22/food.program.cutback, accessed April 25, 2008. Editor's Note: "Page not found" error at this address while processing article. Try typing title of article into CNN.com search engine.
7. Bad policy, not biofuel, drive food prices: Merkel, Reuters, April 17, 2008; at www.reuters.com/article/environmentNews/idUSL1721113520080417. accessed April 25, 2008.
8. [Proverbs 19:17 NLT](#).
9. Nicholas D. Kristof, Bush, a Friend of Africa, The New York Times, July 5, 2005; at <http://tinyurl.com/y8wwoj>; accessed

April 25, 2008.

10. [Proverbs 14:21 NLT](#).

2008 Rusty Wright

Amazing Grace in John Newton – A Christian Witness Lived and Sung

“How Sweet the Sound”

Are you familiar with the classic song *Amazing Grace*? You probably are. Do you know the inspiring story behind its songwriter? Maybe like I did, you *think* you know the real story, but you don't.

John Newton was an eighteenth century British slave trader who had a dramatic faith experience during a storm at sea. He gave his life to God, left the slave trade, became a pastor, and wrote hymns. “Amazing Grace! (how sweet the sound),” Newton wrote, “That saved a wretch like me! I once was lost, but now am found, was blind but now I see.”^{1} He played a significant role in the movement to abolish the slave trade.

Newton's song and story have inspired millions. *Amazing Grace* has been played at countless funerals and memorial services, sung at civil rights events and in churches, and even hit pop music charts when Judy Collins recorded it. It's loved the world over. In South Korea, a local audience asked a coworker and me to sing them the English version; they responded by singing it back to us in Korean.

Newton wrote the lyrics, but the tune we know today did not become linked with them until about 1835, after his death.[{2}](#) My university roommate and I used to try to see how many different tunes would fit the *Amazing Grace* lyrics. My favorites were *Joy to the World* (the Christmas carol), *Ghost Riders in the Sky*, and *House of the Rising Sun*. Try them sometime. They work!

Jonathan Aitken has written a biography titled *John Newton: From Disgrace to Amazing Grace*.[{3}](#) Aitken sees some parallels between his own life and his subject's. Aitken was once a prominent British parliamentarian and Cabinet member, but perjury landed him in prison where his life took a spiritual turn. He's now active in prison ministry and Christian outreach.

John Newton's journey from slave trader to pastor and hymn writer is stirring. But it has some surprising twists. You see, Newton only became a slave-ship captain *after* he placed his faith in Christ. And he left the slave trade not because of his spiritual convictions, but for health reasons.

Lost and Found

Newton was the prototypical "bad boy." His devout Christian mother, who hoped he would become a minister, died when he was six. He says that through much of his youth and life at sea, "I loved sin and was unwilling to forsake it."[{4}](#) At times, "I pretended to talk of virtue," he wrote, "yet my delight and habitual practice was wickedness."[{5}](#) He espoused a "freethinking" rationalist philosophy and renounced the Christian faith.[{6}](#)

Flogged and demoted by the Navy for desertion, he became depressed, considered suicide, and thought of murdering his captain.[{7}](#) Traded to work on a slave ship, Newton says, "I was exceedingly wretched. . . . I not only sinned with a high

hand myself, but made it my study to tempt and seduce others upon every occasion.”{8}

In West Africa he partnered with a slave trader and negotiated with African chiefs to obtain slaves.{9} Life was good, he recalled. “We lived as we pleased, business flourished, and our employer was satisfied.”{10} Aitken, the biographer, says Newton engaged in sexual relations with female slaves.{11}

One day on another ship, Newton was reading—casually, “to pass away the time”—an edition of Thomas à Kempis’ classic, *On the Imitation of Christ*. He wondered, “What if these things were true?” Dismayed, he “shut the book quickly.” {12} Newton called himself a terrible “blasphemer” who had rejected God completely.{13} But then, as Forrest Gump might say, God showed up.

That night, a violent storm flooded the ship with water. Fearing for his life, Newton surprised himself by saying, “The Lord have mercy on us!” Spending long hours at the ship’s helm, he reflected on his life and rejection of God. At first, he thought his shortcomings too great to be forgiven. Then, he says, “I . . . began to think of . . . Jesus whom I had so often derided . . . of His life and of His death . . . for sins not His own, but for those who in their distress should put their trust in Him.”{14}

In coming days, the New Testament story of the prodigal son (Luke 15) particularly impressed him. He became convinced of the truth of Jesus’ message and his own need for it. “I was no longer an atheist,” he writes. “I was sincerely touched with a sense of undeserved mercy in being brought safe through so many dangers. . . . I was a new man.”{15}

Newton discovered that the “new man” would not become perfect. Maturation would be a process, as we’ll see.

From Slave-Ship Captain to Pastor

After his dramatic experience at sea, Newton saw changes in his life. He attended church, read spiritual books, prayed, and spoke outwardly of his commitment. But his faith and behavior would take many twists on the road toward maturity. [{16}](#)

Newton set sail again on a slave ship, seeing no conflict between slaving and his new beliefs. Later he led three voyages as a slave-ship captain. Newton studied the Bible. He held Sunday worship services for his crew on board ship. [{17}](#)

Church services on a slave ship? This seems absolutely disgusting today. How could a dedicated Christian participate in slave trading? Newton, like many of his contemporaries, was still a work-in-progress. Slavery was generally accepted in his world as a pillar of British economy; few yet spoke against it. As Aitken points out, this cultural disconnect doesn't excuse Christian slave trading, but it does help explain it.

During my youth in the US south, I was appalled by racism I observed, more so when church members practiced it. [I concluded](#) that some merely masqueraded as followers of Jesus. Others had genuine faith but—by choice or confusion—did not faithfully follow God. It takes years for some to change. Others never do. Aitken observes that in 1751, Newton's spiritual conscience "was at least twenty years away from waking up to the realization that the Christian gospel and human slavery were irreconcilable." [{18}](#)

Two days before he was to embark on his fourth slave-trading voyage as ship's captain, a mysterious illness temporarily paralyzed Newton. His doctors advised him not to sail. The replacement captain was later murdered in a shipboard slave uprising. [{19}](#)

Out of the slave trade, Newton became a prominent public official in Liverpool. He attended Christian meetings and grew in his faith. The prominent speaker George Whitfield encouraged him.[{20}](#) Life still brought temptations. Newton engaged in the common practice of accepting kickbacks until a business ethics pamphlet by Methodism founder John Wesley prompted him to stop, at significant loss of income.[{21}](#)

Eventually, Newton sought to become an ordained minister, but opposing church leaders prevented this for six years. Intervention by the Earl of Dartmouth—benefactor of Dartmouth College in the US—helped launch his formal ministry.[{22}](#) Newton was to significantly impact a young Member of Parliament who would help rescue an oppressed people and a nation's character.

Newton and Wilberforce: Faith in Action

William Wilberforce was a rising star in Parliament and seemed destined for political greatness. As a child he had often heard John Newton speak but later rejected the faith. As an adult, conversations with a Cambridge professor had helped lead him to God. He considered leaving Parliament and entering the ministry. In 1785, he sought the advice of his old pastor, Newton.

Newton advised Wilberforce not to leave politics. "I hope the Lord will make him a blessing, both as a Christian and as a statesman," Newton later explained.[{23}](#) His advice proved pivotal. Wilberforce began attending Newton's church and spending time with him privately. Newton became his mentor.[{24}](#)

Perhaps you've seen the motion picture *Amazing Grace* that portrays Wilberforce's twenty-year parliamentary struggle to outlaw the trading of slaves. If you missed it in theaters, I encourage you see it on DVD. It was after spending a day with

Newton that Wilberforce recorded in his diary his decision to focus on abolishing the slave trade.^{25} During [the arduous abolition campaign](#), Wilberforce sometimes considered giving up and quitting Parliament. Newton encouraged him to persist, reminding him of another public figure, the biblical Daniel, who, Newton said, “trusted in the Lord, was faithful . . . and . . . though he had enemies they could not prevail against him.”^{26}

Newton’s biblical worldview had matured to the point that he became active in the abolition movement. In 1788, he published a widely circulated pamphlet, *Thoughts Upon the African Slave Trade*. “I hope it will always be a subject of humiliating reflection to me,” he wrote, “that I was once an active instrument in a business at which my heart now shudders.”^{27} His pamphlet detailed horrors of the slave trade and argued against it on moral and practical grounds.

Abolitionists sent a copy to every member of both Houses of Parliament. Newton testified before important parliamentary committees. He described chains, overcrowded quarters, separated families, sexual exploitation, flogging, beating, butchering. The Christian slave-ship captain who once was blind to his own moral hypocrisy now could see.^{28} Jonathan Aitken says, “Newton’s testimony was of vital importance in converting public opinion to the abolitionist cause.”^{29}

Wilberforce and his colleagues finally prevailed. In early 1807 Britain outlawed the slave trade. On December 21 of that year, grace finally led John Newton home to his Maker.

Lessons from a Life of Amazing Grace

John Newton encountered “many dangers, toils, and snares” on his life’s voyage from slaver to pastor, hymn writer, mentor, and abolitionist. What lessons does his life hold? Here are a few.

Moral maturation can take time. Newton the morally corrupt slave trader embraced faith in Jesus, then continued slave trading. Only years later did his moral and spiritual conscience catch up on this issue with the high principles of the One he followed. We should hold hypocrites accountable, but realize that blinders don't always come off quickly. One bumper sticker I like reads, "Please be patient; God is not finished with me yet."

Humility became a hallmark of Newton's approach to life. He learned to recognize his shortcomings. While revising some of his letters for publication, he noted in his diary his failures to follow his own advice: "What cause have I for humiliation!" he exclaimed. "Alas! . . . How defective [I am] in observing myself the rules and cautions I propose to others!"[\[30\]](#) Near the end of his life, Newton told a visitor, "My memory is nearly gone, but I remember two things: That I am a great sinner and that Christ is a great Savior."[\[31\]](#)

Newton related Jesus' message to current events and everyday life. For him, faith was not some dull, dusty, irrelevant relic but a living relationship with God, having immense personal and social relevance. He grew to see its import in fighting the slave trade. He used both the Bible and friendship to encourage Wilberforce. He tied his teaching to the news of the day, seeking to connect people's thoughts with the beliefs that had changed his life.[\[32\]](#)

Newton was grateful for what he saw as God's providence. Surviving the storm at sea that helped point him to faith was a prime example, but there were many others. As a child, he was nearly impaled in a riding accident.[\[33\]](#) Several times he narrowly missed possible drowning.[\[34\]](#) A shooting accident that could have killed him merely burned part of his hat.[\[35\]](#) He often expressed gratitude to God.

Have you ever considered writing your own epitaph? What will it say? Here's part of what Newton wrote for his epitaph. It's

inscribed on his tomb: “John Newton. Once an infidel and libertine, a servant of slaves in Africa was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long laboured to destroy.”[\[36\]](#)

Notes

1. From *Olney Hymns*, 1779; in John Newton, *Out of the Depths, “Revised and Updated for Today’s Readers by Dennis R. Hillman”* (Grand Rapids: Kregel 2003), 9. Newton’s autobiography was originally published in 1764 as *An Authentic Narrative*, a collection of letters between an anonymous writer (Newton) and a pastor. Newton was not yet ordained when he wrote the letters.

2. Jonathan Aitken, *John Newton: From Disgrace to Amazing Grace* (Wheaton, IL: Crossway Books, 2007), 233.

3. Aitken, op. cit.

4. Newton, op. cit., 24.

5. Ibid., 33.

6. Ibid., 34.

7. Ibid., 34-37; 40-41.

8. Ibid., 44-45.

9. Ibid., 57-64; Aitken, op. cit., 63-64.

10. Newton, op. cit., 60.

11. Aitken, op. cit., 64.

12. Newton, op. cit., 69.

13. Ibid., 65, 68.

14. Ibid., 69-80; quotations from 71, 75.

15. Newton, op. cit., 82-83.
16. Aitken, op. cit., 85 ff.
17. Ibid., 91, ff.; 106, 107.
18. Ibid., 112.
19. Ibid., 125-126.
20. Ibid., 127-137.
21. Ibid., 140-141.
22. Ibid., 143-177; 193.
23. Ibid., 304.
24. Ibid., 299-308.
25. Ibid., 310 ff.
26. Ibid., 315 for the quote about Daniel; 312-316 for background on Wilberforce's thoughts about quitting.
27. Ibid., 319.
28. Ibid., 319-328.
29. Ibid., 319.
30. Ibid., 243.
31. Ibid., 347.
32. Ibid., 293-296. See also Newton, op. cit., 154.
33. Newton, op. cit., 23.
34. Ibid., 23, 66-67, 94-95.
35. Ibid., 85.
36. Aitken, op. cit., 350, 356.

A Doctor's Journey with Cancer

When you suddenly learn you might have only 18 months to live, its a good time to sort out what really matters in life.

Last December, Yang Chen, MD, dismissed an aching pain under his shoulder as muscle strain. Five weeks later, as the pain persisted, a chest x-ray brought shocking results: possible lung cancer that might have spread.

A highly acclaimed specialist and medical professor at the University of Colorado Denver, Yang knew the average survival rate for his condition could be under 18 months. He didnt smoke and had no family history of cancer. He was stunned. His life changed in an instant.

I wondered how I would break the news to my unsuspecting wife and three young children, he recalls. Who would take care of my family if I died?

Swirling Vortex of Uncertainty

When I heard his story, I felt a jab of recognition. In 1996, my doctor said I might have cancer. That word sent me into a swirling vortex of uncertainty. But I was fortunate; within a month, I learned my condition was benign.

Yang did not get such good news. He now knows he has an inoperable tumor. Hes undergoing chemotherapy. Its uncertain whether radiation will help. Yet through it all, he seems remarkably calm and positive. At a time when one might

understandably focus on oneself, hes even assisting other cancer patients and their families to cope with their own challenges. Whats his secret?

I learned about Yangs personal inner resources when we first met in the 1980s. He worked at the Mayo Clinic and brought me to Rochester, Minnesota, to present a seminar for Mayo and IBM professionals on a less ponderous theme, Love, Sex and the Single Lifestyle. With the audience, we laughed and explored relationship mysteries. He felt it was essential that people consider the spiritual aspect of relationships, as well as the psychological and physical.

Later he founded a global network to train medical professionals how to interact with patients on spiritual matters. Many seriously ill patients want their doctors to discuss spiritual needs and the profession is taking note.

Reality Blog

Now a patient himself, Yang exhibits strength drawn from the faith that has enriched his life. He has established a website www.aDoctorsJourneyWithCancer.net to chronicle his journey and offer hope and encouragement to others. The site presents a compelling real-life drama as it happens.

As a follower of Jesus, Yang notes [biblical references](#) to Gods light shining in our hearts and people of faith being like fragile clay jars containing this great treasure. He sees himself as a broken clay jar through which Gods light can shine to point others who suffer to comfort and faith.

As he draws on divine strength, he reflects on Paul, a first-century believer who wrote, We are pressed on every side by troubles, but we are not crushed. We are perplexed, but not driven to despair.

A dedicated scientist, Yang is convinced that what he believes about God is true and includes information about evidences for

faith. Hes also got plenty to help the hurting and the curious navigate through their pain, cope with emotional turmoil, and find answers to lifes perplexing questions about death, dying, the afterlife, handling anxiety, and more.

With perhaps less than 18 months to live, Yang Chen knows whats most important in his life. He invites web surfers to walk with me for part, or all, of my journey. If Im ever in his position, I hope I can blend suffering with service while displaying the serenity and trust I observe in him. Visit [his website](#) and youll see what I mean.

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Castro's Staying Power

"I threw a rock at Castro!" my young friend beamed in our junior high classroom. He had recently migrated to Miami, part of a mass exodus fleeing the Cuban revolution.

Over the intervening years, many others have thrown rocks—real and figurative—at El Comandante. An Energizer Bunny of world rulers, he just kept on going. Only Britain's queen and Thailand's king had served longer as heads of state when Castro recently announced that, due to declining health, he would not continue his presidency.

Survivor

The aging socialist warrior has staying power. The *Guinness Book of Records* says his 4 hour and 29 minute UN speech in 1960 remains a UN record for length. His longest recorded speech in Cuba lasted 7 hours 10 minutes.

Castro counts 634 attempts on his life, ranging from poison

pills to a toxic cigar. {1} Ten US presidents have served during his command. He survived the US-backed Bay of Pigs invasion in 1961 and the Cuban Missile Crisis the following year.

I remember as a child sitting on our living room floor watching [JFK demand](#) the Soviets remove their missiles. We were only 235 miles away, well within range. The world approached the brink, Khrushchev blinked, Fidel...and humanity...survived.

Several years later my parents' airline flight was hijacked to Cuba. Their surreal night in the Havana airport included individual government interviews, genuine risk of not being allowed to return to the US, and relief at finally taking off for home.

The controversial dictator inspires affection from compatriots who appreciate Cuba's high literacy and universal health care. Relatives of his political prisoners hold him in considerably less regard. And Cuba's economic woes are legendary.

He's Not Gone Yet

In stepping down, Castro emphasized he isn't planning to disappear: "This is not my farewell. My only wish is to fight as a soldier in the battle of ideas. I shall continue to write under the heading of 'Reflections by comrade Fidel.' It will be just another weapon you can count on." {2}

What reflections are in Castro's future at a frail 81? Even globally influential leaders must face life's finish line. Often spiritual matters creep into one's thoughts during autumn years. Castro has reflected on them in surprising ways in the past.

In 1985 he said, "I never saw a contradiction between the ideas that sustain me and the ideas of that symbol, of that extraordinary figure (Jesus Christ)." {3}

Certainly Jesus displayed compassion for the poor and oppressed, significant Marxist concerns. But it's hard to envision the one who said "You will know the truth, and the truth will set you free"[\[4\]](#) jailing folks for disagreeing with him.

Years ago, Fidel wrote about a fallen comrade:

Physical life is ephemeral, it passes inexorably... This truth should be taught to every human being—that the immortal values of the spirit are above physical life. What sense does life have without these values? What then is it to live? Those who understand this and generously sacrifice their physical life for the sake of good and justice—how can they die? God is the supreme idea of goodness and justice.[\[5\]](#)

Jesus, whom Castro admired, commented on this theme: "I am the resurrection and the life. Those who believe in me, even though they die like everyone else, will live again. They are given eternal life for believing in me and will never perish."[\[6\]](#)

Fidel Castro's physical life will, of course, eventually end. His ideas and influence could survive for generations. But as he approaches that personal threshold we all must cross, might thoughts of his own spiritual future intrigue him again?

Notes

1. Reuters, Weird and wonderful: the facts about Fidel Castro, The Independent tinyurl.com/24yqvn, accessed February 19, 2008.
2. Reuters, Text of Fidel Castro's Announcement, New York Times, February 19, 2008; at www.nytimes.com/reuters/world/international-cuba-castro-text.html, accessed February 19, 2008.
3. Reuters, FACTBOX-Quotes from Cuba's Fidel Castro, February 19, 2008; at

in.reuters.com/article/worldNews/idINIndia-32028720080219, accessed February 19, 2008.

4. [John 8:32 NIV](#).

5. Andrew Buncombe, When Castro believed in God: letters from prison reveal atheist leader's spiritual side, *The Independent*, 26 February 2007; at tinyurl.com/36xnrs, accessed February 20, 2008.

6. [John 11:25-26 NLT](#).

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Amazing Grace Movie: Lessons for Today's Politicians

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Eventually, Newton sought to become an ordained minister, but opposing church leaders prevented this for six years. Intervention by the Earl of Dartmouth—benefactor of Dartmouth College in the US—helped launch his formal ministry.[{22}](#) Newton was to significantly impact a young Member of Parliament who would help rescue an oppressed people and a nation's character.

Newton and Wilberforce: Faith in Action

William Wilberforce was a rising star in Parliament and seemed destined for political greatness. As a child he had often heard John Newton speak but later rejected the faith. As an adult, conversations with a Cambridge professor had helped lead him to God. He considered leaving Parliament and entering the ministry. In 1785, he sought the advice of his old pastor, Newton.

Newton advised Wilberforce not to leave politics. "I hope the Lord will make him a blessing, both as a Christian and as a statesman," Newton later explained.[{23}](#) His advice proved pivotal. Wilberforce began attending Newton's church and spending time with him privately. Newton became his mentor.[{24}](#)

Perhaps you've seen the motion picture *Amazing Grace* that portrays Wilberforce's twenty-year parliamentary struggle to outlaw the trading of slaves. If you missed it in theaters, I encourage you see it on DVD. It was after spending a day with Newton that Wilberforce recorded in his diary his decision to focus on abolishing the slave trade.^{25} During [the arduous abolition campaign](#), Wilberforce sometimes considered giving up and quitting Parliament. Newton encouraged him to persist, reminding him of another public figure, the biblical Daniel, who, Newton said, "trusted in the Lord, was faithful . . . and . . . though he had enemies they could not prevail against him."^{26}

Newton's biblical worldview had matured to the point that he became active in the abolition movement. In 1788, he published a widely circulated pamphlet, *Thoughts Upon the African Slave Trade*. "I hope it will always be a subject of humiliating reflection to me," he wrote, "that I was once an active instrument in a business at which my heart now shudders."^{27} His pamphlet detailed horrors of the slave trade and argued against it on moral and practical grounds.

Abolitionists sent a copy to every member of both Houses of Parliament. Newton testified before important parliamentary committees. He described chains, overcrowded quarters, separated families, sexual exploitation, flogging, beating, butchering. The Christian slave-ship captain who once was blind to his own moral hypocrisy now could see.^{28} Jonathan Aitken says, "Newton's testimony was of vital importance in converting public opinion to the abolitionist cause."^{29}

Wilberforce and his colleagues finally prevailed. In early 1807 Britain outlawed the slave trade. On December 21 of that year, grace finally led John Newton home to his Maker.

Lessons from a Life of Amazing Grace

John Newton encountered “many dangers, toils, and snares” on his life’s voyage from slaver to pastor, hymn writer, mentor, and abolitionist. What lessons does his life hold? Here are a few.

Moral maturation can take time. Newton the morally corrupt slave trader embraced faith in Jesus, then continued slave trading. Only years later did his moral and spiritual conscience catch up on this issue with the high principles of the One he followed. We should hold hypocrites accountable, but realize that blinders don’t always come off quickly. One bumper sticker I like reads, “Please be patient; God is not finished with me yet.”

Humility became a hallmark of Newton’s approach to life. He learned to recognize his shortcomings. While revising some of his letters for publication, he noted in his diary his failures to follow his own advice: “What cause have I for humiliation!” he exclaimed. “Alas! . . . How defective [I am] in observing myself the rules and cautions I propose to others!”[{30}](#) Near the end of his life, Newton told a visitor, “My memory is nearly gone, but I remember two things: That I am a great sinner and that Christ is a great Savior.”[{31}](#)

Newton related Jesus’ message to current events and everyday life. For him, faith was not some dull, dusty, irrelevant relic but a living relationship with God, having immense personal and social relevance. He grew to see its import in fighting the slave trade. He used both the Bible and friendship to encourage Wilberforce. He tied his teaching to the news of the day, seeking to connect people’s thoughts with the beliefs that had changed his life.[{32}](#)

Newton was grateful for what he saw as God’s providence. Surviving the storm at sea that helped point him to faith was a prime example, but there were many others. As a child, he

was nearly impaled in a riding accident.[{33}](#) Several times he narrowly missed possible drowning.[{34}](#) A shooting accident that could have killed him merely burned part of his hat.[{35}](#) He often expressed gratitude to God.

Have you ever considered writing your own epitaph? What will it say? Here's part of what Newton wrote for his epitaph. It's inscribed on his tomb: "John Newton. Once an infidel and libertine, a servant of slaves in Africa was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long laboured to destroy."[{36}](#)

Notes

1. From *Olney Hymns*, 1779; in John Newton, *Out of the Depths, "Revised and Updated for Today's Readers by Dennis R. Hillman"* (Grand Rapids: Kregel 2003), 9. Newton's autobiography was originally published in 1764 as *An Authentic Narrative*, a collection of letters between an anonymous writer (Newton) and a pastor. Newton was not yet ordained when he wrote the letters.
2. Jonathan Aitken, *John Newton: From Disgrace to Amazing Grace* (Wheaton, IL: Crossway Books, 2007), 233.
3. Aitken, op. cit.
4. Newton, op. cit., 24.
5. Ibid., 33.
6. Ibid., 34.
7. Ibid., 34-37; 40-41.
8. Ibid., 44-45.
9. Ibid., 57-64; Aitken, op. cit., 63-64.
10. Newton, op. cit., 60.
11. Aitken, op. cit., 64.
12. Newton, op. cit., 69.
13. Ibid., 65, 68.
14. Ibid., 69-80; quotations from 71, 75.
15. Newton, op. cit., 82-83.
16. Aitken, op. cit., 85 ff.

17. Ibid., 91, ff.; 106, 107.
18. Ibid., 112.
19. Ibid., 125-126.
20. Ibid., 127-137.
21. Ibid., 140-141.
22. Ibid., 143-177; 193.
23. Ibid., 304.
24. Ibid., 299-308.
25. Ibid., 310 ff.
26. Ibid., 315 for the quote about Daniel; 312-316 for background on Wilberforce's thoughts about quitting.
27. Ibid., 319.
28. Ibid., 319-328.
29. Ibid., 319.
30. Ibid., 243.
31. Ibid., 347.
32. Ibid., 293-296. See also Newton, op. cit., 154.
33. Newton, op. cit., 23.
34. Ibid., 23, 66-67, 94-95.
35. Ibid., 85.
36. Aitken, op. cit., 350, 356.

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Can Western-style Education Transform the Middle East?

Dear Probe reader,

A highlight of my recent tour of Jordan—a land teeming with biblical history—was visiting King’s Academy. Jordan’s new prep school emphasizes critical thinking over rote learning, teaching students not *what* to think but *how* to think. Could it become a model to train a new generation of Middle Eastern leaders to shake hands with each other and the West?

As you analyze your world through biblical lenses, it’s important to be aware of significant global developments. King’s Academy has garnered considerable attention among US and international media:

“Rather revolutionary” (TIME)

“What could be more important in the Middle East than educating open-minded future leaders?” (The Sunday Times [London] op-ed)

“Bringing the best of western education to the Middle East.” (NPR)

“There is a crisis in Arab education. This school [is] about the future—trying to pull an education system into the 21st Century—to build bridges between clashing cultures.” (CBS-TV News)

Biblical worldview, of course, promotes careful, critical thinking. Many westerners are unaware of how lack of critical thinking permeates Middle Eastern education and, hence, influences international relations. This piece aims to expand readers’ geopolitical understanding. And, alas, too many western readers lack critical thinking themselves, so this uses current news to help focus attention on that biblical value, a crucial one if we are to communicate cross culturally.

As are most of my shorter articles on the Probe Ministries website, this is an op-ed written for secular newspapers. I’m

honored that you might read it and hope you find it useful.

Warm regards,

Rusty Wright

If you only learn to repeat what you've been taught—and not to think for yourself—you may be ill prepared to vote.

That's the lesson the Jerusalem-born librarian conveyed as we sat in her office in a brand new boarding school near Madaba, Jordan. When Afaf Kazimi moved to Jordan many years ago and could vote for the first time, she simply cast her ballot on another's recommendation without knowing much about the candidate. I voted for the wrong person, she concluded in hindsight.

Much of her early school education had involved rote memorization—learning facts for tests, as is common in the Middle East—and had lacked training in critical thinking, skills she developed later. Now she's excited to be part of a new experiment that blends Western analytical emphases with traditional Arab culture, helping students avoid the educational path she and others had to take.

Arab Preppies

Jordan's King's Academy opened in 2007 with goals of helping students from many nations and different religious backgrounds learn not *what* to think but *how* to think. Patterned after Deerfield Academy in Massachusetts, King Abdullah's alma mater, King's looks much like a New England prep school. Think *Dead Poets Society* or *The Emperors Club*, coed and transplanted to a desert oasis.

Students wear preppie blue blazers and ties, khaki trousers. Many live in dormitories, with faculty house parents. They have service responsibilities in the dining hall and

community.

Sports aim to cultivate teamwork and discipline. An honor code is being developed. Course offerings involve the humanities, social sciences and hard sciences and include studies in Islam, Christianity, world religions, communication, rhetoric and ethics. Financial aid aims for socioeconomic diversity. Courses are taught in English and Arabic.

King Abdulla's Deerfield experience was formative in his young life. It developed lasting relationships. He's a friend of the West. Jordan has led efforts to renounce religious extremism and help religions coexist peacefully. King's Academy hopes its multinational faculty will train future leaders for the Middle East and beyond.

Critical Thinking

Since I attended Choate, Deerfield's peer (and, my classmates would want me to emphasize, chief rival), I'm especially interested in this Jordanian experiment. I'm grateful that I learned early to think critically and to ask lots of questions. King's appears eager to cultivate inquisitive minds.

A poster of William Shakespeare hung in the King's library along with promotion for J.R.R. Tolkien and the *International Herald Tribune*. Broad reading—especially of writers with whom you disagree—can facilitate learning and enhance communication. Intelligent people are always ready to learn, affirms an ancient proverb. Their ears are open for knowledge ([Proverbs 18:15](#) NLT). How much better to get wisdom than gold, and good judgment than silver! claims another ([Proverbs 16:16](#) NLT).

Logical, analytical thinking is, of course, crucial for healthy societies. Sloppy logic can be amusing or devastating: All fish swim. I swim. Therefore, I am a fish. Somewhat

similar illogic appears in numerous aberrations: Muslim extremists threaten Western society. Omar is a Muslim. So Omar is a threat to me. Or, American foreign policy undermines my country. You're an American. Thus, you're my enemy. Shallow thinkers can turn illogic into dogma and breed fanaticism.

Of course, no school will produce perfect students. George W. Bush's critics might sometimes wonder if his Andover education taught him to think clearly. And if Iranian President Mahmoud Ahmadinejad had attended Andover, would he and Bush get along? Well, maybe. But please, don't expect miracles.

King Abdullah's promising educational venture deserves close scrutiny. Could it become a model to train a new generation of Middle Eastern leaders to shake hands with each other and the West?

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Can You Forgive Michael Vick?

Public reaction to football star Michael Vick's confession and apology for dog fighting has been passionate and polarized. Was he sincere? Or was it just a last resort when cornered by the law, a PR move to help rehabilitate his image and financial future?

The crimes were abhorrent. Underperforming canines were executed by hanging and drowning. This sickening stuff hits many folks in their guts, hard and deep.

He faces legal consequences. But should you and I forgive him?

Genuine Contrition?

Vick says, "Dog fighting is a terrible thing, and I did reject it. I'm upset with myself through this situation I found Jesus and asked him for forgiveness and turned my life over to God." [\[1\]](#)

Smooth but not convincing, cry some. It's just a show. He's a disgusting person and a terrible role model. Off with his head! Others quote English poet Alexander Pope, "To err is human, to forgive divine."

Perhaps time will tell how sincere he was. Some wonder, Michael Vick didn't do anything to me, so *for what* could I forgive him? True, he may not have harmed you personally. But he did violate society's laws and many people's sense of decency. Public figures' actions can have wide social impact. The fact that lots of kids looked up to him compounds the anger many feel when they indicate they could never accept his apology or forgive him for the harm he's done.

Indeed, negative feelings expressed toward Vick sometimes sound visceral, as if the speakers themselves had been injured. Frederic Luskin, former director of the Stanford Forgiveness Project, says, "Our bodies react as if we're in real danger right now to a story of how someone hurt us seven years ago. You're feeling anger, your heart rhythm changes breathing, gets shallow." [\[2\]](#)

Can you and I forgive Michael Vick?

Consider a wise woman who wrestled with similar feelings. Corrie ten Boom and her Dutch family hid Jews from the Nazis during World War II. For this she endured Ravensbruck, a concentration camp. Her inspiring story became a famous book and film, *The Hiding Place*.

Chilling Memories

In 1947 in a Munich church, she told a German audience that God forgives. {3} When we confess our sins, she explained, God casts them into the deepest ocean, gone forever. After her presentation, she recognized a man approaching her, a guard from Ravensbruck, before whom she had had to walk naked. Chilling memories flooded back.

A fine message, *Fraulein!* said the man. How good it is to know that, as you say, all our sins are at the bottom of the sea! He extended his hand in greeting.

Corrie recalled, "I, who had spoken so glibly of forgiveness, fumbled in my pocketbook rather than take that hand. He would not remember me. . . But I remembered him and the leather crop swinging from his belt. I was face to face with one of my captors, and my blood seemed to freeze."

The man continued: "You mentioned Ravensbruck in your talk.... I was a guard there. But since that time I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips as well, *Fraulein.*" He extended his hand again. "Will you forgive me?"

Forgive Him?

Corrie stood there, unable to forgive. As anger and vengeful thoughts raged inside her, she remembered Jesus' death for this man. Of His executioners He said, "Father, forgive these people, because they don't know what they are doing." {4}

How could she refuse? But she lacked the strength. She silently asked God to forgive her and help her forgive him. As she took his hand, she felt a healing warmth flooding her body. "I forgive you, brother!" she cried, "With all my heart."

And so, Corrie later recalled, “I discovered that it is not on our forgiveness any more than on our goodness that the world’s healing hinges, but on [God’s]. When He tells us to love our enemies, He gives, along with the command, the love itself.”

If Corrie could forgive one who did her such harm, should we be willing to consider forgiving a public figure whose actions harm society? Could what Corrie found in faith help manage overwhelming anger and rage?

Will you and I forgive Michael Vick?

Notes

1. Text of Atlanta Falcons quarterback Michael Vick’s statement, USA Today, August 27, 2007, www.usatoday.com/sports/football/2007-08-27-2672656486_x.htm
2. “Peace Work,” Stanford Magazine, Joan O’C. Hamilton, 2001, <http://www.stanfordalumni.org/news/magazine/2001/mayjun/features/forgiveness.html>.
3. Corrie ten Boom, “Death Camp Revisited,” Worldwide Challenge, July/August 1994, 35-36.
4. [Luke 23:34](#) NLT.

Civil Discourse? – Radio version

Conservative Bridgebuilder

Think about the last time you channel-surfed the television news talk shows. Chances are, you encountered at least a few

talking heads yelling at each other. Often, controversy reigns. Politics, religion, sex, or sports can ignite passion that can spill into incivility—on radio and TV, in workplaces, universities, neighborhoods, and families.

Are you exhausted or disgusted with debates and discussions that become food fights? This article considers some inspiring stories of risk-takers who build bridges of understanding across philosophical, political, and religious lines. They're helping put the "civil" back into "civil discourse" and have good lessons for us all.

First up is conservative commentator Cal Thomas. As vice president of Jerry Falwell's "Moral Majority," Thomas saw his share of partisan political debate. But he tells a humorous story about civility.[\[1\]](#)

The Moral Majority often mentioned Senator Ted Kennedy in its fund appeals. The senator and his liberal friends often mentioned Falwell in their own letters, each side alerting their constituents to concerns about the other.

Once, by mistake, Falwell's group sent Kennedy a "Moral Majority membership card." When *The Washington Post* asked Thomas if his organization would request the card back, Cal replied, "No, we don't believe any man is beyond redemption. In fact, we'd like to invite the senator to visit Lynchburg [Virginia] and visit Jerry Falwell's school." The *Post* ran the quote.

A couple of weeks later, a Kennedy aid phoned to say, "The senator has decided to accept your invitation." "What invitation?" replied Thomas. "The one for the senator to visit Lynchburg," came the response.

Kennedy made the trip, dined with Falwell and gave a warmly-received speech on tolerance and diversity at Liberty Baptist College (now Liberty University). Thomas says that began his own "treasured friendship" with Kennedy, who met with Falwell

“on several subsequent occasions.” Cal notes, “More of eternal value was accomplished that night and in the subsequent relationship than years of political bashing and one-upmanship had produced.”

Thomas and his friend Bob Beckel, a liberal Democratic strategist who was Walter Mondale’s presidential campaign manager, have co-written lively *USA Today* columns called “Common Ground.” The two examine important issues—agreeing and disagreeing—but remain good friends. Disagreement needn’t torpedo friendship.

A Jew Among the Evangelicals

What do you get when you assign a leftist Jewish journalist to the evangelical Christian beat for major newspapers on both US coasts?

Maybe you’d expect mutual animosity: “Those wacko God-squaders are at it again,” or “The biased secular humanist liberal media is ruining America.”

But this leftist Jewish journalist made a significant discovery, one he feels can instruct his colleagues and us all. He says to effectively cover the strange tribe to which he was assigned, it helps to know its members as neighbors and friends.

[Mark Pinsky](#)’s book, *A Jew Among the Evangelicals: A Guide for the Perplexed*,^{2} tells how this “nice Jewish boy from Jersey”^{3} ended up attending church “more often than many Christians” and sometimes more often than he attends his own synagogue.^{4} During his ten years covering religion for the *Los Angeles Times*, he focused on major evangelical leaders and had little connection with grassroots evangelicals.

When he moved to Florida in 1995 to write for the *Orlando Sentinel*, they were everywhere: in the neighborhood, at kids

sporting events, birthday parties, PTA meetings, Scouts. Still a committed Jew, Pinsky found they were neither monolithic nor, as *The Washington Post* once claimed, “poor, uneducated and easy to command.”[{5}](#)

Disclosure: Pinsky, whom I’ve known since our university days, is a personal friend. His *Duke Chronicle* column was titled “The Readable Radical.” He was at the vanguard of late-1960s campus leftist causes. I didn’t always agree with his politics, but I admired his concerns about justice, hypocrisy, and the disenfranchised.

He still votes with the Democratic left, but he also understands the Christian subculture he covers better than many of its members. Mutual respect characterizes his relations with its leaders.

Mark’s personal stories of “how people just like you wrestle with feelings, values, and beliefs that touch the core of their beings” provide “a glimpse of someone learning to understand and get along with folks whose convictions differ from his own.”[{6}](#)

Get to know your intellectual and philosophical adversaries, he recommends. Take them to lunch. Ratchet down the rhetoric. Maybe connection can produce understanding and civility can grow into bridgebuilding.[{7}](#)

Not bad advice in a world too-often filled with brickbats and name calling.

Confronting Our Liberal Bias

Religious and political conservatives often complain about bias in secular universities. Here’s how two university professors faced that issue in their own teaching

Elizabeth Kiss is president of Agnes Scott College in Atlanta.

Before that, she was a Duke political science professor and director of Duke's Kenan Institute for Ethics.^{8} With public policy lecturer Alma Blount, she wrote an intriguing 2005 article, "Confronting Our Liberal Bias."^{9} They note:

In the wake of the 2004 presidential election, we've witnessed the deep divide in this country around themes of religion and politics, the war in Iraq, and U.S. foreign policy. As faculty members at a leading university, we've also been struck by an uncomfortable realization: we need to confront liberal bias in the academy.

They cite two seminal experiences. In one, "colleagues tried to block an invitation to a conservative faculty member to speak in a class." In another, comments about "how liberal bias threatens open inquiry" met anger and disbelief.

Kiss and Blount considered how their own liberal assumptions subtly influenced their teaching. "Creating a culture of open inquiry on campus," they write, "means we first must face our everyday temptation toward political bias." They continue:

Political bias, from either the left or the right, is corrosive of open inquiry. It is the "in" joke or flippant comment suggesting that all rational people are on your side. It portrays opponents in the worst possible light, suggesting they are ignorant, self-righteous, or evil. Bias breeds an enclave mentality that encourages smug and lazy thinking. It blinds us to the complexity of public issues.

Blount and Kiss are arguing not for academic neutrality, but rather for conviction with disclosure, appreciating dissent as part of the learning process. They advocate political diversity in assigned readings, welcoming differing student viewpoints in class, inviting guest speakers of various perspectives, plus modeling dialogue and debate. "Confronting liberal bias won't be easy," they conclude. "But it's the

right thing to do.”

Their refreshing candor is all too rare. An excellent example for all sides in making civil discourse more “civil.”

“Gotcha” Politics

President Bill Clinton’s Special Counsel and scandal spokesperson was Lanny Davis, a prominent attorney and now-ubiquitous television figure.

Now, some of my readers may consider Bill and Hillary Clinton to be Mr. and Mrs. Antichrist. But I ask you to please segment your emotions about the Clintons momentarily to consider their former coworker’s passionate appeal for civility in public discourse.

Davis, a liberal Democrat, has authored an important book, *Scandal: How “Gotcha” Politics is Destroying America*.^{10} He says, “The politics of healthy debate have been replaced by the politics of personal destruction, and the media, politicians, lawyers, and the Internet revolution are all complicit,” as are the American people who reward the politicians and consume the media.^{11} With admirable transparency, he admits concerning parts of his past, “I am ashamed to say all this today—but I was just as much caught up in the gotcha culture as partisans on the Republican right.”^{12} He regrets having jumped into “food fight” TV on occasion,^{13} and admits to some past blindness to “politically expedient hypocrisy.”^{14}

Davis often seeks to build bridges. During the 1992 Democratic National Convention, Pennsylvania Governor Robert Casey “had been barred from delivering an anti-abortion, ‘pro-life’ speech to the convention.” Davis, who is pro-choice, asked some of his fellow liberal delegates to join him in a resolution to allow Casey to speak, in the name of freedom of expression and tolerance of dissent. Alas, he was shouted

down. [{15}](#)

In 2000, his longtime friend Senator Joseph Lieberman—Democratic vice presidential candidate and an orthodox Jew—garnered liberal criticism for “bringing up God too much.” Reflecting on a famous Abraham Lincoln speech invoking divine assistance and encouraging prayer, Lanny wondered, “Would my liberal friends have regarded Abraham Lincoln as ‘bringing up God too much?’” [{16}](#) He decries intolerance and “contempt or disrespect for the deeply religious and those who believe in the power of prayer.” [{17}](#)

At the 2006 National Prayer Breakfast, rock star Bono, advocating bipartisan cooperation to fight poverty, cited Jesus’ statement, “Do to others as you would have them do to you.” [{18}](#) “You cannot believe in Bono’s words,” comments Davis, “without being tolerant of those whose religious faith leads them to political views vastly different from that of a pro-choice Democrat.” [{19}](#)

May his tribe increase.

Bridgebuilding: From Food Fights to Finding Common Ground

How can we cultivate respect and learn to disagree without being disagreeable? Maybe you’ll enjoy this story.

I entered university in the turbulent late 1960s. The Vietnam War, Civil rights, sexual revolution, and campus upheaval permeated our lives. The fraternity I joined was quite diverse. We had political liberals and conservatives; athletes and scholars; atheists, agnostics, Christians, and Jews. Late night bull sessions kept us engaged and learning from each other.

When I was a freshman and a new believer in Jesus, our fraternity agreed to allow a Campus Crusade for Christ meeting

in the chapter room. I posted a sign inside the front door for all the guys to see, announcing the date and time. As a gag, at the bottom I wrote "Attendance Mandatory." Needless to say, the sign quickly filled with graffiti. My favorite said, "Jesus and His Lambda Chi Alpha disciples will be autographing Bibles in the hallway during intermission."

The night of the meeting, one fraternity brother welcomed visitors from the head of the stairway, literally tied to a cross. Some members heckled the speaker, who gracefully engaged them in dialogue. He demonstrated how to disagree but remain friendly.

Our diversity taught me lots about tolerance and civility. We lived, worked, studied, and played together and forged friendships that have endured despite time and distance. Many of us still gather for reunions and still enjoy each others' company. That environment was a crucible that helped me develop communication and relationship skills.

How can you cultivate civility? Consider three suggestions:

1. Learn about views different from your own. Read what others believe and ascertain why they feel and think as they do. Ask yourself how you might feel in their situation.

2. Discover Common Ground. Starting where you agree can help overcome many emotional barriers.

3. Befriend people with differing views. Friendly conversation or shared meals can help open hearts. Conservatives, take a liberal to lunch, and vice versa.

Paul, an early follower of Jesus, had good advice on how to deal with those who differ. It applies in many contexts. He wrote:

Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of

grace, seasoned with salt, so that you may know how to answer everyone. {20}

Notes

1. Cal Thomas and Ed Dobson, *Blinded By Might: Can the Religious Right Save America?* (Grand Rapids: Zondervan, 1999) 55-56.
2. Mark I. Pinsky, *A Jew Among the Evangelicals: A Guide for the Perplexed* (Louisville: Westminster John Knox, 2006).
3. Ibid., vii.
4. Ibid., 18.
5. Ibid.
6. Ibid., vii.
7. Ibid., 148.
8. <http://kenan.ethics.duke.edu>
9. Alma Blount and Elizabeth Kiss, "Confronting Our Liberal Bias," *Duke University News & Communications*, May 19, 2005; http://www.dukenews.duke.edu/2005/05/politicalbias._print.ht, accessed March 4, 2007. Article first appeared in the Spring 2005 issue of the *KIE Connection* newsletter, produced by the Kenan Institute for Ethics; <http://kenan.ethics.duke.edu/newsletter/KIE.pdf>, accessed March 4, 2007.
10. Lanny Davis, *Scandal: How "Gotcha" Politics is Destroying America* (New York: Palgrave Macmillan, 2006).
11. Ibid., 199.
12. Ibid., 188.
13. Ibid., 88.
14. Ibid., 125-126.
15. Ibid., 211-212.
16. Ibid., 212.
17. Ibid., 214.
18. Luke 6:31 NIV.
19. Davis, op. cit., 213.
20. Colossians 4:5-6 NIV.

William Wilberforce and Abolishing the Slave Trade: How True Christian Values Ended Support of Slavery

Rusty Wright provides an insightful summary of the journey which led William Wilberforce from unbelief to Christ and to leading the fight to abolish the slave trade in Britain. He clearly shows how true Christian values were key in inspiring Wilberforce's persistent effort to rid Britain of this shameful scourge, the slave trade.

Slavery's Scourge

What do you think of slavery? Are you for it or against it?

I suspect most readers would immediately denounce slavery as a scourge on humanity. But in the eighteenth century, much of western society accepted slavery and the slave trade. It took heroic efforts by dedicated leaders to turn the tide.

William Wilberforce, the famous British parliamentarian, helped lead a grueling but bipartisan twenty-year struggle to outlaw the trading of slaves. His inspiring story has many lessons for today's leaders.

Abraham Lincoln acknowledged Wilberforce's significant role in abolition.[\[1\]](#) Nelson Mandela, addressing the British Parliament in 1996 as South Africa's president, declared, "We have returned to the land of William Wilberforce who

dared . . . to demand that the slaves in our country should be freed.”{2}

The task was formidable. Eighteenth-century Britain led the world in slave trading. A pillar of colonial economy, the trade was legal, lucrative, and brutal. In one notorious episode, a ship’s captain threw 132 slaves overboard, claiming illness and water shortage. British law protected the ship’s owners, considering slaves property (like “horses,” ruled one judge).{3}

African tribal chiefs, Arab slave dealers, and European traders rounded up Africans, stuffed them into ships’ holds, and delivered them to colonial auctions for sale and forced servitude. The “Middle Passage” across the Atlantic was especially horrific. Slaves typically lay horizontal, shackled and chained to each other, packed like sardines. The air was stale and the sanitation putrid.

Olaudah Equiano, a freed slave, said the “stench of the hold,” the heat, and the cramped quarters brought sickness and much death. The deceased, Equiano explained, fell “victims to the improvident avarice . . . of their purchasers.” He wrote, “The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable.” Some slaves, when taken up on deck, jumped overboard, preferring death to their misery.{4}

Enter William Wilberforce, young, silver-tongued, popular, ambitious, seemingly destined for political greatness. Then, a profound change led him on a path that some say cost him the prime ministership, but helped rescue an oppressed people and a nation’s character.

Wilberforce’s “Great Change”

The transatlantic slave trade was filled with horror stories about human inhumanity. John Newton, a former slave trader,

told of a shipmate “who threw a child overboard because it moaned at night in its mother’s arms and kept him awake.”[{5}](#)

William Wilberforce grew up among Britain’s privileged, far from these horrors. Heir to a fortune, he was a slacker and socialite at Cambridge. Sporting an adept sense of humor, he loved partying and playing cards more than schoolwork. His superior intellect frequently covered for his lax academic habits. His keen mind, delightful wit, and charming personality kept many doors open.[{6}](#)

At Cambridge, he befriended William Pitt the Younger, who would become Britain’s youngest Prime Minister. Both were elected to Parliament in their twenties. Wilberforce became Pitt’s bulldog, using his oratorical and relational skills to advance Pitt’s legislative agenda.

From 1784 to 1786, what he later called his “Great Change” would forever reshape his life’s work. It began innocently enough when he invited his friend, Cambridge professor Isaac Milner, to accompany him on a journey to France. Milner was a brilliant scientist who eventually became vice chancellor of Cambridge. (That’s similar to a university president in the U.S.) As they conversed during the trip, Wilberforce was surprised to hear Milner speak favorably of biblical faith. Wilberforce was a skeptic and wanted nothing to do with ardent believers to whom he had been exposed in his youth.

During their travels, Milner and Wilberforce spent long hours discussing faith and the Bible. His doubts receded as Milner answered his objections. Initial intellectual assent to Christian faith morphed into deeper conviction and a personal relationship with God.[{7}](#)

Back in England, he reluctantly consulted John Newton, slave trader turned pastor and writer of the well-known hymn, “Amazing Grace.” Newton had been Wilberforce’s minister for a time during his youth, before his spiritual interest waned.

Wilberforce wrote that after his meeting with Newton, “My mind was in a calm, tranquil state, more humbled, looking more devoutly up to God.”[{8}](#) Newton encouraged Wilberforce that God had raised him up “for the good of the nation.”[{9}](#)

In time, Wilberforce grew to consider “the suppression of the slave trade” part of his God-given destiny.[{10}](#) At first he thought abolition would come quickly, but he guessed incorrectly, as we will see.

The Battle in Parliament

When William Wilberforce first introduced anti-slave-trade legislation into Parliament, he had high hopes. He quickly learned that opposition would be fierce.

Financial stakeholders howled. Significant elements of British economy relied on slavery. Businesspersons didn’t want to sacrifice profit. Their elected representatives didn’t want to sacrifice votes. Some claimed slavery benefited slaves since it removed them from barbarous Africa. The Royal Family opposed abolition. Even Admiral Lord Nelson, Britain’s great hero, denounced “the damnable doctrine of Wilberforce and his hypocritical allies.”[{11}](#)

Wilberforce and the Abolitionists repeatedly introduced legislation. Apathy, hostility and parliamentary chicanery dragged out the battle. Once, his opponents distributed free opera tickets to some abolition supporters for the evening of a crucial vote, which the Abolitionists then lost. Enough supporting members of Parliament were at the opera to have reversed the outcome.[{12}](#) Twice West Indian sea captains threatened Wilberforce’s life. His health faltered.[{13}](#)

Buoyed by friends and faith, Wilberforce persisted. He believed God viewed all humans as equal,[{14}](#) citing Acts 17:26, “[God] has made from one blood every nation of men.” Methodism founder John Wesley encouraged perseverance, writing, “If God

is with you, who can be against you? . . . Be not weary in well-doing. Go on . . . till even American slavery, the vilest that ever saw the sun, shall vanish away.”[\[15\]](#) John Newton wrote and testified in Parliament about his experiences as a slave trader, “a business at which my heart now shudders,” he explained.[\[16\]](#)

Finally, in 1807, twenty years after beginning, Wilberforce prevailed. Parliament erupted in cheering as the slave trade abolition bill passed.

Of course, outlawing the British transatlantic slave trade in 1807 did not immediately eradicate the trade. In fact, it continued, practiced illegally for a while by British subjects and for decades among other nations like France, Spain and Portugal. Alas, African tribal chiefs and Arab slave-dealers continued to supply captured Africans for the system.[\[17\]](#)

But outlawing the slave trade proved the impetus for a host of social improvements, including prison reforms, child labor laws, and abolition of slavery itself in 1833, of which Wilberforce learned only a few days before his death.

Wilberforce’s Methods: Lessons for Today

The esteemed historian W.E.H. Lecky ranked the British anti-slavery movement “among the three or four perfectly virtuous pages . . . in the history of nations.”[\[18\]](#) While, of course, Wilberforce and his Abolitionist colleagues were not perfect, their historic effort left many lessons for today. Consider a few that could enhance your own interaction in the workplace, academia, politics, cross-cultural engagement, in your neighborhood or family.

The value of friendships and teamwork. Many of the Abolitionists lived for several years in the same community. They and their families enjoyed one another’s friendship and moral support. This camaraderie provided invaluable

encouragement, ideas, and correction.

Bipartisan cooperation was essential to Wilberforce's success. He set aside differences on certain issues to collaborate for the greater good. Both political liberals and conservatives joined the abolition cause. Quakers mobilized support. Wilberforce partnered with Jeremy Bentham a founder of Utilitarianism on abolition and prison reform.[{19}](#) Utilitarianism, of course, favors the end justifying the means, hardly a biblical value.[{20}](#) Yet the two could work together.

Wilberforce sought to make civil discourse civil. Biographer Kevin Belmonte notes, "After his Great Change Wilberforce was nearly always able to dissent from the opinions of others with tact and kindness. This trait grew gradually within him; it was not instantaneous, nor did he always act as charitably as he might have wished on some occasions. But he kept trying."[{21}](#) He aimed to disagree without being disagreeable.

Wilberforce attempted to establish common ground with his opponents. In his opening speech on abolition before Parliament, he was especially gracious. "I mean not to accuse anyone," he explained, "but to take the shame upon myself, in common indeed with the whole Parliament of Great Britain, for having suffered this horrid trade to be carried on under their authority. We are all guilty we ought all to plead guilty, and not to exculpate ourselves by throwing the blame on others."[{22}](#)

William Wilberforce was not perfect. He had fears, flaws and foibles like anyone. You likely would not agree with all his political views. But he did possess dedication to principle and to God, close friends of many stripes, a penchant for bipartisan cooperation, and steadfast commitment to right terrible injustice. A fine example for life and work today.

Wilberforce's Motivation: Lessons for Today

Have you ever been tempted by opposition to abandon a good cause? What motivated William Wilberforce to persevere in pursuing abolition for twenty agonizing years?

After discovering faith, Wilberforce viewed the world through different lenses-biblical lenses. He authored a popular book to explain faith's implications. Famous parliamentarian Edmund Burke, who found solace in it during his last two days of life, said, "If I live, I shall thank Wilberforce for having sent such a book into the world."[{23}](#)

Wilberforce's book, *Real Christianity*,[{24}](#) emphasized personal, life-changing faith, not mere nominal assent. He wrote, "God loved the world so much and felt such tender mercy for us that He gave His only Son Jesus Christ for our redemption."[{25}](#) He felt all humans have an innate flawself-centeredness or sin that inhibits true generosity, "clouds our moral vision and blunts our moral sensitivity."[{26}](#) He called selfishness "the mortal disease of all political communities"[{27}](#) and humbly admitted his own "need and imperfection."[{28}](#)

Wilberforce believed Jesus suffered "death on the cross . . . for our sake" so those accepting His pardon "should come to Him and . . . have life that lasts forever."[{29}](#) Don't get the cart before the horse, he warned. Good behavior doesn't earn God's acceptance; it should be a result of "our reconciliation with God."[{30}](#) Wilberforce encouraged his reader to "Throw yourself completely . . . on [God's] undeserved mercy. He is full of love, and He will never reject you."[{31}](#)

Wilberforce aspired to the Golden Rule: "doing to others as we would have them do to us."[{32}](#) He believed the faith was intellectually credible and advocated teaching its supporting

evidences, {33} but cautioned that “a lack of faith is in general a disease of the heart more than of the mind.” {34}

Wilberforce asked penetrating questions: “Do we love our enemies? Are we gentle even when we are provoked? Are we ready to forgive and apt to forget injuries? . . . Do we return evil with good . . . ? Can we rejoice in our enemy’s good fortune, or sympathize with their distresses?” {35} Sound convicting? Join the club.

An inscribed tribute to Wilberforce at Westminster Abbey where he is buried commends his efforts, “Which, by the blessing of God, removed from England the guilt of the African slave trade, and prepared the way for the abolition of slavery in every colony of the Empire: . . . he relied, not in vain, on God.” {36}

Wilberforce’s legacy of faith and service persists. What will your legacy be?

*Parts of this essay are adapted from Rusty Wright, “‘[Amazing Grace’ Movie: Lessons for Today’s Politicians](#),” Copyright Rusty Wright 2007, and are used by permission.

Notes

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Your Money, Your Life or Your Wine

Could offering a cup of human kindness save your life sometime? It helped protect guests from a menacing gunman at a recent Washington, DC, dinner gathering.

Comedian Jack Benny had a famous skit in which an armed robber pointed a gun at Benny, whose comedy often poked fun at his own miserly show business persona. In the routine, Benny told the robber to put the gun down. The robber persisted. "Your money or your life!" demanded the crook, irritated by the delay. "I'm thinking it over," deadpanned Benny.[{1}](#)

Quick thinking helped save the DC dinner guests.

Give me your money!

The Washington Post reports[{2}](#) that some friends had enjoyed steak and shrimp at a DC home and were sitting on the back patio sipping wine around midnight. A hooded gunman slipped in through an open gate and held a pistol to a fourteen-year-old girl's head. "Give me your money, or I'll start shooting," demanded the intruder.

The guests—including the girl's parents—froze. Then one adult—Cristina "Cha Cha" Rowan—had an idea.

"We were just finishing dinner," Rowan said to the uninvited guest. "Why don't you have a glass of wine with us?"

The robber sipped their French wine and said, "Damn, that's good wine."

Michael Rabdau, the girl's father, offered the man the glass. Rowan offered the bottle. The man—with hood down, by this point—sipped more wine and sampled some Camembert cheese. Then he stowed the gun in his pocket and admitted, "I think I may have come to the wrong house. I'm sorry. Can I get a hug?"

Rowan hugged the man. Then Rabdau, his wife and the other two guests each hugged him. The man asked for a group hug; the five adults complied. He left with the wine glass. There were no injuries, no theft. The stunned guests entered the house and stared at each other silently. Police came. Investigators discovered the empty and unbroken wine glass on the ground in

a nearby alley.

“I was definitely expecting there would be some kind of casualty,” Rabdau recalled, according to the *Post*. “He was very aggressive at first; then it turned into a love fest. I don’t know what it was.”

“There was this degree of disbelief and terror at the same time,” Rabdau observed. “Then it miraculously just changed. His whole emotional tone turned—like, we’re one big happy family now. I thought: Was it the wine? Was it the cheese?” The entire encounter lasted about ten minutes. DC police chalked it up as strange but true.

Gentle Answers

An old Jewish proverb says, “A gentle answer turns away wrath, but a harsh word stirs up anger.” [\[3\]](#) I suspect her friends are extremely grateful that Cha Cha Rowan had the presence of mind to offer a gentle reply to the intruder’s demands.

Sometimes the psychological approach can deter disaster. Kindness and hospitality often can defuse tension and help open hearts and minds. Was the robber lonely? Feeling sad or rejected? Weary of his lifestyle? Hungry for acceptance and friendship? Rowan and her friends struck an emotional chord that resonated, apparently deeply.

Brute force and overwhelming arguments are common cultural responses to danger or opposition and, of course, they’re sometimes necessary. Most of us are glad Hitler was defeated and that legislators outlawed slavery. But could gentle answers improve any disputes—or families, marriages, workplaces, political relationships—that you’ve seen?

Notes

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3. Proverbs 15:1 NIV.

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